

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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PERSONAL AND SPECIAL NOTICES.

Mrs. Hatch in Brooklyn.

Mrs. Hatch, on her way from Buffalo to Baltimore, will make a stop of a few days in this city, and will lecture in Brooklyn at the Brooklyn Institute, corner of Washington and Concord streets, on Wednesday evening the 27th, and on Friday evening the 29th instant; and probably also at the same place on the Sunday following, notice of which will be given in the daily papers.

Medium in Poughkeepsie.

Mrs. M. Dexter, medium for Spirit communications in all their phases, will receive the visits of investigators at 55 Academy-street, Poughkeepsie, on each day and evening except Thursday and Saturday evenings. Mrs. D. will also keep on hand, and for sale, the principal spiritual publications, supplied from our office.

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THE MAGIC STAFF; AN AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.

This new book of Mr. Davis has been received at this office, and we are prepared to supply all orders for it. It consists of 552 duodecimo pages. Price \$1 25; postage 22 cents.

In reply to the inquiries of friends who order books from us, we answer, that we furnish books, not in our catalogue, of all descriptions to be found in market, to the trade and individuals, on the most reasonable terms.

The famine in northern Michigan is said to have been caused as follows: The suffering counties were made up of lands, under the control of the Secretary of the Interior at Washington, who, something more than a year ago, in the depth of winter, issued an order that the purchasers should take possession of their lands within sixty days, under pain of forfeiture. This sent ten thousand people from different states of the Union into the wilderness, without preparation, houses, or the privilege even of concentrating together for mutual protection and aid. Verily the wisdom and foresight of governments are matter of special wonder. Secretary McClelland's reason for the above was, that the clerks were then at liberty to fill out the patents!

THE NEW CENT COIN.—The new cent coin has just been issued from the United States mint at Philadelphia. It appears to be universally approved as being neater, smaller and in every way more convenient than the old copper coin.

ANNIVERSARIES IN BOSTON.—The anniversaries of various reformatory and religious societies are being celebrated in Boston this week, as similar celebrations occurred last week in New York.

THE MOVING WORLD.

The project of a ship canal across the Isthmus of Darien is likely to be revived. Lieut. Strain of the U. S. Navy, it will be remembered, after suffering everything with his party but death, in his explorations of that locality, pronounced it utterly impracticable, notwithstanding British engineers had reported the reverse. It now appears that Strain missed the favorable route, and that Dr. Caldwell, also of our navy, has recently made a private reconnaissance, with the most satisfactory result. He declares the dividing ridge to be overcome, not much, if any, over one hundred and fifty feet high. The canal would be about twenty-four miles long.

Justice, after all, sometimes overtakes the guilty in these great cities. Jackson in Brooklyn, who committed a rape on an emigrant German girl, has been sent to Sing-Sing for ten years; Dr. Hunt, for procuring an abortion, has been sentenced to State prison for four years. Still justice is terrible in some of its results. Poor Mrs. Jackson, the wife of the miserable brute mentioned above, who has clung to her husband with that devotion which only a wife can exhibit, has gathered together the little property remaining after his expensive defence—some \$600—and with it proposes to go west, invest it in land, and get a home ready for her companion against his term of service expiring.

GRELET, detained for the last eight months in the Eldridge-street jail, as a witness, is dead—worn out, by his long confinement in close and unwholesome quarters. Is it not time that the barbarous custom of imprisoning witnesses should be abolished. If one man commits a fraud, as in this case, is it right for us to seize another, and an innocent one, simply because he happens to be knowing to the fact, and put to death by slow torture, under the pretence of some time or other needing his testimony to establish the lesser, and in comparison, trifling offence?

A new concrete, or artificial stone, for building purposes, is coming into use in Paris. One of the principal ingredients is ashes; and the strength of the material is sufficient, and it is made in slabs large enough, to be used for floors without beams. All the parts of a house walls, floors, roofs, ornaments, cellars, drains, paving flags, etc., are made of it, at a cost much less than the cheapest building material hitherto in use, not excepting rubble.

A METHOD of preparing paper, to give it the appearance and strength of vellum, is announced. The process is exceedingly cheap and simple, and if correct, is of great value. It consists in dipping common un-sized paper in a mixture of two parts of concentrated sulphuric acid with one of water, and instantly washing it thoroughly in water.

MORMONISM, according to recent accounts, surpasses in brutality and oppression—not only toward woman, but toward all who do not fully fraternize with them—the worst tyrannies and social states which the world has ever seen. It is intimated that the U. S. Government are about to subject them to some sort of decency and respect for law.

The opposition between Mayor Wood and his partisans, and the new officers under the reform laws, is becoming serious. The Mayor is even threatening to maintain the old order of affairs by arms. We trust he may think better of it.

In Brooklyn, on Saturday night of last week, opposition to the new order of things was carried to the point of resistance. At the ninth district station house, several of the policemen refused obedience, and drove the new officers away, one of whom (officer Hauff) was severely wounded.

The severity of the winter, and lateness of the spring have produced a dearth of supplies for man and beast in some parts of the land. In northern Michigan whole neighborhoods are suffering the horrors of famine, and aid is being raised at Detroit and other places.

MINNESOTA, THE MAPLE SUGAR REGION.—The extremely high price of sugar and molasses has stimulated the settlers in different portions of the territory to manufacture large quantities of maple sugar. Although the season has been unpropitious, owing to the frequent changes in the weather, yet the quantity made largely exceeds that of any previous year. A gentleman who has every opportunity of acquiring correct information, informs us the amount of sugar manufactured on the shores of Lake Minnetonka this spring, will exceed 10,000 pounds, and that a large quantity of molasses has also been turned out. We presume there is no part of the continent where the sugar Maple abounds to the same extent as in this beautiful lake.—*St. Paul Pioneer.*

COMFORT FOR THE WELL OR SICK.

IT has seemed to us very desirable that there should be some place where those who wish to secure health, and those wishing to enjoy it, could each find a home where there should be nothing to offend good taste—nothing to annoy the sick, or disturb the quiet and retiring. We have sought to meet this necessity, and made provisions first for

Good Board.

by the day, week or month. We have a great variety of Rooms, at prices varying from \$5 to \$15 per week; and while we furnish those who desire plain food with all they can wish for—the plainest diet—we also make our table satisfactory to all who favor us with their company.

Second. We have accommodations for

Water Cure Treatment.

which we believe are not equalled in any establishment in any city; and these are made more valuable from the fact that the family is cheerful; and that those who are well associate with the patient; and the family is at all times social and agreeable. We have different batteries for the administration of Electro-Chemical Baths, which we can vary to suit every case. These baths will be given to the patients of any physician without interference with his general prescriptions.

To render the above more effectual, we are prepared to make active and efficient use of

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The wonderful effects of this beautiful agent under our own personal experience and observation, we can not present in this communication. It is often more prompt and potent than drugs, either with or without Electro-Magnetism, and always adds to the efficiency of any system of bathing. And as many are convinced that the most valuable aid can be secured from our Spirit friends, we can furnish the best facilities for trying

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 5.

NEW YORK, SATURDAY, MAY 30, 1857.

WHOLE NO. 265.

The Principles of Nature.

MATTER AND SPIRIT.

MR. PARTRIDGE:

Inclosed is a communication which I prepared for the TELEGRAPH some weeks ago, but was hindered from sending it by a press of business until it got out of date. But in this week's TELEGRAPH (May 9), I see the relation of mind to matter is again brought up; so I have concluded to send it, and if you think it of any account, you may publish it.

Yours truly,

Washington, May 14, 1857.

The communication in last week's TELEGRAPH, signed W., on the origin of Man, and discussing the relations of mind to matter, struck me as possessing great force and originality. The idea there set forth, that the elements of matter are the elements of mind, was so contrary to the opinions I had formed on the subject, that I was quite disconcerted by it, which I believe is common to us all when we are led to conceive that any one of our fundamental ideas is erroneous. I had entertained the idea that mind and matter were two distinct substances, and that nothing of the one was common to the other, though in some way the latter *had been* produced *through* the former, and was subject to be acted on by it.

I felt much perplexed by the evident identity of the substance of mind and matter, and after thinking of it until I became wearied, I laid down to sleep. When I had become tranquilized, the following came in my mind:

The relation of mind to matter is the relation of substance to form, and this is precisely the relation of cause to effect. He who can conceive of form as a thing necessarily flowing from the bare existence of substance, can conceive of the true relation of cause to effect. The two are distinct yet inseparable, and one can by no means exist without the other; and hence form can not be conceived of without substance. For what existence can a form have unless something is in that form? and how can a substance be unless it exist in some form? To say that a substance can be, and yet not be, in a form, is saying that it is, and yet does not exist. The hypothesis that substance can exist out of form is a delusion, and it is equally a delusion to suppose that mind can exist out of matter.

Matter has but one property, which is extension, and but one attribute, which is motion. On these two are founded all phenomena constituting the physical world. That which possesses this extension and consequent capability of motion (in space) is in reality the substance of the material world; for without these qualities, the multitudinous phenomena constituting that world could not exist, for they are all mere combinations of extensions and motions. But that from which extension and motion is derived, and on which they subsist, is itself a derived thing. It is the first principle of the physical, and is derived from the world of spirit or mind. But note this: that first physical is not a part of the spiritual, nor yet a modification of the elements of spiritual, but something distinct

from it (yet depending on it), as the form is something distinct from, yet depending on, substance.

The understanding being unable to conceive of form without substance, always places the substance within the most interior form known; and the natural understanding being unable to conceive of form which is not extension, necessarily makes substance terminate with matter. Still the rational faculty, even before man is a Spirit, can perceive that matter is merely that which has extension in space, while substance is that from which a thing exists; and the understanding, from being unable to conceive of form without substance, necessarily regards the most interior form it is acquainted with as the first derived from substance. But as knowledge is acquired, these forms supposed to be elementary are shown to be derived from some prior, and this again from some other prior to it, as is the case in the view the expanding intellect takes of a structure—as of a palace, for instance—which is regarded at first as a form of the substance, marble; but at length the marble is discovered to be a mere arrangement (form) of certain crystals, and that a different arrangement would not produce marble; and the substance is placed within the crystal, but this too is at length discovered to be an arrangement of chemical compounds, and these of what are called the chemical elements, all of which may be discovered to be compounds. And as a sequel to all this, it may be that it is only an error of the judgment which terminates substance in matter or extension; and consequently, that thing from which extension is derived (matter) *may* itself be derived, and if that from which extension be derived be itself derived, then that from which it is derived can not be extended. And so there *may* be forms which are not extensions, and there may be a world anterior to physical, and substantial to material. However, it is difficult for the primitive understanding to admit that that (matter) on which the first principle (extension) of the physical subsists, is not really substantial. Yet we perceive that it is mere form; and so also of our world of spirit or mind, from which that basis of the first physical is derived; this too is but form, for we perceive that there is but one substance and but one real existing form, and all other forms are derived from that one, and subsist on that one substance through its form.

All forms of existence must appear as real, on account of the impossibility of the understanding being able to perceive form without conceiving substance. When the substance is removed beyond the perceived forms, they appear as mere phantoms, and when it is removed beyond the capability of the natural understanding to follow it, that is, beyond matter or extension, the head begins to swim. Such removal (by ratiocination) should not be done, for the real substance is by means of the primitive form in all the derived forms, and hence one form is substance to another—the substance lies within it. The primitive or real substance we call God, and the form of it we call man, or humanity.

The above being received only in the ideas of words, and not of the things, I failed to receive what I now take to be its import; and on considering it, I concluded that it still left the subject as stated by "W.," inasmuch as it derived matter from mind. The elements of one being the elements of the other, it could at most be but a modification of the other. I then received the following:

If mind and matter are merely different conditions of the same elements, then where or how are they connected together? A change in one condition would not necessarily involve a change in the other. Yet mind and matter are connected in such a way that a change in one necessarily involves a change in the other. We say *necessarily*, for it is impossible to conceive that one should take place without the other. This is the whole ground of the action of the spiritual world on the natural, and the reaction of the natural on the spiritual.

The relation of mind to matter being that of substance to form, or of cause to effect, it must be thought of as something that produces matter as a mere consequence of itself; just as form is a consequence of substance. But with what propriety can it be said that substance and form are merely different modifications of the same elements, or that one is a composition of the other? Still, such reasoning is unavoidable to the rudimentary understanding; for the faculty in man called causality is born or evolved from the comparison of mere coincidences observed by the external senses; and as these cognize nothing but extension and motion, *causing* appears to be *composing*. But as the understanding expands and the spiritual causality is unfolded, causing is seen to be *producing*, or *unfolding*, or *creating*, and to be wholly distinct from composing. A cause is one thing, and its effect is another, which, though produced by the cause, is by no means composed of it.

I do not send the above as a mere Spirit communication; nor yet as my opinion of the matter; but it strikes me as new, and it may be interesting to others. If the argument appears faulty to those accustomed to think of such things, I would like to see it exposed.

JOSHUA.

April 20, 1857.

DEPARTED SPIRITS.—My mind has been crowded by fancies concerning these beings. Are there indeed such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection, that we see prevailing from humanity down to the merest insect? It is a sublime and beautiful doctrine of the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed Spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.—Washington Irving.



SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 30, 1857.

TO CORRESPONDENTS.

Our drawer is now nearly exhausted, and we would thank our contributors who have heretofore placed us under obligations for their favors, to send us on their facts and great thoughts, that we may keep our readers regularly posted up relative to the phenomenal, philosophical, and practical developments of the spiritual movement in different parts of our land.

SPIRITUAL ENTITIES—SPIRITUAL PRESENCE.

When I look at any person or object, what is the operation of my mind? It is to receive the *impression* or *stamp* of such person on its own surface—to take upon one of its leaves or folds a *mental image* of such person or object.

When I put my hand upon your person and feel you, I take a mental picture of your form and state by the aid of another set of nerves—the nerves of *feeling* instead of *sight*. That is all the difference.

So much for the way in which we get our ideas of men and their states—things and their qualities, or component parts. Now let us see if we can tell *what* ideas are.

Though a brick-bat is made of sand and clay, the *idea* of a brick-bat contains not a particle of either, nor does the *idea* of a man contain any of the hardened nitrogen, or fleshified water that his *body* is mainly composed of. Yet an idea is just as much an entity as is a brick or a man, and has just as real an existence. In many points our idea of a thing is greatly superior to its material antitype. It can not be burned, or decomposed, or destroyed. True, the mind may lose its consciousness of an idea in time, as the body does its consciousness of food, after the food is digested; but the idea once stamped is as imperishable as the soul itself, and is a part of the soul for ever. Ideas can act as *mediums* or *connecting links* for incalculable distances, the same as rays of light, only more perfectly. As the sun's rays virtually bring the sun into contact with the optic nerve, annihilating one hundred millions of miles in eight minutes, so can the *idea* of a man seen half a century ago on the opposite side of the earth, connect our being to his in an instant and for all time. We feel often, in old age, ideas received sixty or seventy years ago, with more force and clearness than those of the same class received yesterday, and are thus more closely connected with the antitypes of the former than those of the latter.

I regard ideas as *spiritual daguerreotypes*, formed on the surface of the living soul in place of a metallic plate, and caused by a radiation of *spiritual properties* or *qualities* from the antitype, instead of light—rays, which convey only the antitype's physical shape, and their own color. I also perceive that an idea contains a great deal more than any mere light-image. The idea of a watch, e. g., contains within itself all the producing causes of the watch—the design of the watchmaker, his nature and disposition, his perceptions of the facts and principles of horological and mechanical science, the whole chain of causes that made his mind and powers what they are, etc.—a chain that connects the full receiver of the idea of a watch, not only with the watch and its maker, but with the watchmaker's Maker, and all of his formative processes from the beginning. Thus will the simplest of our ideas, when fully unfolded, prove to be infinite in their nature and infinite in their connections—light-spangles from the brain of God.

A farther analysis, I suspect, will show that every idea is alive—charged with a modicum of life—and that human life is supported by them and would utterly cease if they were utterly withdrawn from us, or annihilated.

The inherent nature of ideas, and their relation to their antitypes, is well illustrated by the relationship subsisting between the meaning of a sentence and the words, printer's ink and paper, that constitute its physical presentment. Whatever was meant by the maker or doer of a thing—that was his idea;

whatever we receive and understand of that meaning or Spirit-birth—that much is *ours*.

Neither God, nor any living being, can give birth to an idea, without giving a portion of his own life in inseparable connection with it; nor can we receive and cherish the idea of a Spirit nobler than ours, without rising into and sharing a nobler life than our own, without becoming inspired media of angels, and establishing a circulation of life between our hearts and theirs.

I conclude thus: every idea is a life-spark or life image from some living soul—is itself a life-ray that can never die; a channel of life to the soul that takes it in, and a sweet bond of life between such receiver and the whole chain of souls above him, even up to God.

"SPIRITS IN CHINA."

Under this head we find in the *N. Y. Tribune* of May 22, a communication referring to an article published in the *North China Herald*, in March 1854, by Dr. Macgowan, a respectable English physician long resident in China, in which article it was represented that spiritual manifestations in the form of table-tippings, were quite common in and about the city of Ningpo, and that the writer had known of the existence of said phenomena in that locality as early as 1844. It was moreover represented in said article, that the opinions and proceedings of the Chinese Spiritualists were quite similar to those of their American brethren. But desiring some more definite information on this general subject, the *Tribune's* correspondent had written to Dr. Macgowan, and received the following reply:

NINGPO, CHINA, February 27, 1857.

DEAR SIR: My notes on table-moving and spiritual manifestations in China, an abstract of which was published in the *Alta California* from Chinese periodicals, contain nearly all that I have to communicate on those subjects. Much interesting matter, as you suggest, might be obtained in this country on questions of that description; for, according to the universal belief of the inhabitants and of many foreigners also, demons and the souls of departed men exercise ceaseless influence on human affairs, and that they respond to invocations duly addressed to them; but other engagements preclude me from pursuing these and kindred psychological inquiries; and as I remarked to a learned German, who lately addressed me precisely as you have, it is desirable that some believer in these supernatural occurrences should undertake to write their history. All the Roman Catholic, and not a few Protestant missionaries, ascribe to demoniacal agency many of the so-called supernatural or spiritual manifestations that are observed in China. The scientific inquirer might then follow, and elucidate the subject. Additional interest would be given to such inquiries by treating on the superstitions of Miau-tse, Hili or aboriginal tribes, and also on the official aspect of geomancy and supernatural questions. On this last subject, the history of the "Heavenly Teacher"—Tsiang Tiense—hereditary high priest of the Tanists, alchemists or sect of Reason, is rich in material. That singular potentate has been recognized by many successive dynasties as Exorciser-General of the Empire. His palace is in the adjoining Province of Kiang-Si, in the prefecture of Nankang. When persons or places are possessed of malevolent spirits he is appealed to, and if suitably remunerated he writes amulets which afford immediate relief; or sometimes he dispatches ghostly bailiffs for the apprehension of the offending demon, who is at once bottled up, as all hurtful Spirits should be. I briefly allude to these notions of the Chinese, to show that though I am unable to prosecute the inquiries you propose, it is not from paucity of material. I should add, that table-moving as I have described it, is an ancient practice, not, as you suppose, modern.

Most truly yours, D. J. MACGOWAN.

We may add to the above, that China is not the only oriental country in which spiritual intercourse has existed, in some form, from remote antiquity. In Hindostan, in Tartary, and even among the rude tribes of Kamtskatka, it appears to have been always known in some shape; but according to general representations which we have received from oriental realms, it appears that spiritual intercourse has as it were simultaneously become far more conspicuous and signal than usual within the last few years—thus everywhere indicating a preconcerted, providential arrangement in the interior world, to initiate some new and important divine dispensation upon earth.

We may add, that quite recently we had the pleasure of conversing with an intelligent German who within the last year had traveled among the Arabs in the Barbary states, and found a recently developed spiritual intercourse everywhere, and remarkably prevalent among them.

Governor Tallmadge's Reply.

We intimated in our last that we should probably be able this week to re-publish, from the *Journal of Commerce*, Gov. Tallmadge's reply to the recent criticism on his review of Gasparin; but up to the time of the present writing, the Governor's article has not appeared in the *Journal*. As soon as it appears we will lay it before our readers.

Advocate and Journal on Spiritualism.

The *Christian Advocate and Journal* (Methodist) of May 7th, is lugubrious in respect to the prevalence of Spiritualism in Europe, which it represents as more extensive than the prevalence of the same in the United States—a fact, by the way, of which we were not previously aware. It says:

Under the name of "Bortism," a certain Bort, a Protestant minister, has just founded (in Geneva) the religion of "Speaking Tables." A crowd of devotees have attached themselves to the new doctrine. The object of their superstitious worship, says the *Unicser*, is a table, around which piously assemble the believers. The Spirits who speak by this table, and by the mouth of the minister, are among the most distinguished. For example, "The Angel David," the "Angel Uriel," the "Angel Gabriel," the "Angel Luther," the "Angel Michael" and, more often, by a profanation still more impious, our Lord himself is introduced, and when he commences to speak he announces himself by these words, "Peace, my lambs, in the name of the Father, of the Son, and of the Holy Ghost. Amen." Then the assistants rise and continue standing through respect; but they remain seated while the other spirits speak. Already the answers of this new oracle form two volumes, published by M. Bort, under the title of "Divers and Mysterious Revelations, or Communications between Heaven and Earth, through the medium of a Table. Lausanne, 1854." In these two volumes there is not, according to the editor, a syllable which has not been dictated by Heaven. The preface is "by Jesus Christ himself." A second preface is "by the Angel Gabriel," and declares to be false the assertions of some, that the revelations which follow were the work of Satan.

The *Advocate* cites these "extraordinary follies" as proof that in some respects mankind have not advanced much beyond the superstitions of the former and darker ages. In the application of this remark to some branches and grades of present humanity, we fully agree with the writer of the article under review, and we even do not particularly object to considering the facts stated as affording an appropriate illustration. We could wish, however, that the *Advocate* would be a little more discriminating as to the different existing classes and grades of spiritual manifestations, and not involve them all in one sweeping, indiscriminate denunciation, without first considering whether they really all deserve this. The editor of the *Advocate* will perhaps remember that eighteen hundred years ago there was a Spiritualism of Jesus and his apostles, and also a Spiritualism of Simon Magus, which the apostles emphatically condemned; but he will hardly think it would have been fair for any Jewish Pharisee or doctor of the law to have placed them in the same category, and then proceeded to cite the worst aspect of the thing as a ground of condemning the whole.

Beside, if the *Advocate* persists in condemning Spiritualism indiscriminately, and as a whole, he must condemn a cherished and cardinal doctrine of the founder of his own sect; for it is well known that John Wesley was a devoted Spiritualist. We hope that our worthy cotemporary will by these considerations be induced to review his positions, and to admit that whatever extravagances and evils may be connected with some phases of modern Spiritualism (or with developments which are supposed to be spiritual), a belief in the reality, and even an indulgence in the privilege, of an orderly communication with angels and the spirits of just men made perfect, is not incompatible with common sense, or even a true Christian piety.

SPEAKING IN CHARACTER.

We have often, in the course of our spiritual investigations and experiences, encountered Spirits who were able to present not merely their ideas, but their personal peculiarities and oddities of manner, with very great distinctness; and this, too, when the medium was well known to be totally destitute of dramatic taste or talent in his normal state. We have recently been reminded of an incident of this sort that occurred, more than two years since, at a public circle at Conklin's. Although the Spirits generally manifest themselves, through Mr. Conklin, by means of table-tipping and writing, it often happens that some one of them is able to throw him into an unconscious state, and take possession of his whole organism, and then speak and act just as he was wont to do when the proprietor of a physical body of his own. The case above referred to, occurred as follows:

Several persons were at Conklin's table, pursuing their inquiries, when he became suddenly entranced, and called out in a rough Jack-Tar tone, to a stranger outside the circle (a sailor), "Come here, Ike!" With some hesitation, but more curiosity, the sailor came forward, when the medium's arm was thrown around his neck, and he continued, "Sit down; don't be afraid; I've often wanted to talk, and wanted to tell all about how I

sailed out of your world; but I never could get Jack here (Conklin) to listen to me, and now you must let me tell it to you.

"Well, you see, we had put out our last pilot on board the Aladdin, and then we stood off to get an offing. The night was very bad. Don't you remember what a night it was? We didn't come together, as some supposed we did, but went down; because, you see, Larry didn't handle her right; he brought her to in the wrong time, and she swamped, and went down. Then we left our wet clothes and bodies at the bottom, and woke up, rigged in a new suit, from stem to stern. But I hadn't made much headway yet, 'cause, you see, I've been a-drifting round with one and another of the kind that I liked—just such Spirits as I was a man—full o' fun and the devil; not caring for to-morrow as long as we had enough for to-day. Now, don't you understand me to say that I ain't happy; for if I don't loom up as large, and keep in as smooth waters, as some others, I'm happy for all that.

"Let me tell you, it's no fool of a job for a Spirit, as you call us, to come up here and talk, without having somebody to draw him. I'm satisfied where I am. I don't see why men should be such thundering fools when Spirits rap, and tumble about things, as to say that they ain't Spirits. Why, we've got just as much of a body as any of you; and I can't see why you can't see me. I ain't in *this* body (Conklin's), but there's an old codger standing by who has put a damper on the medium's outward part, while I shove in words and make him speak them, and he don't know what he says. (Great inward chuckling.)

"Now, if anybody tells you that I ain't happy, don't you believe him. I'm all right; and when I get ready, I'll top my booms and fill away for something better. I know I can bear it."

Here the Spirit addressed his friend on some matter of private interest, and took his leave. All we learned of his history from "Ike" was, that he went out some fifteen years ago in a pilot boat that never returned.

Meetings in Behalf of the Insane.

During last week, the medical superintendents of American Institutions for the insane, held a meeting at the Metropolitan Hotel, this city. Thirty-three members were present from as many different Institutions, and participated in the deliberations. It appears from reports made upon the occasion, that there are about fifty Institutions in the several States of our country, devoted to the treatment of insane persons, and that the aggregate number now confined in these is about 9,617.

Dr. Tyler, of the New Hampshire Asylum at Concord, read an interesting paper on the care of the violent insane; Dr. Mellhenny of the Dayton, O., Lunatic Asylum, read a paper on some of the causes productive of insanity; Dr. McFarland, of the Illinois State Hospital at Jacksonville, read an interesting paper on the mental and moral conditions of some persons who have been subjected to protracted contemplation of death from exposure and starvation. Instances were specified in which these experiences had been attended with the most horrid manifestations of unscrupulous selfishness, which often have been indulged at the expense of every humanitarian impulse and every principle of justice. With these, however, beautifully contrasted the experiences of a party of coal miners who, for more than two weeks, were enclosed in an inner chamber of a mine in the valley of the Muskingum River, O. Even after abandoning all hope of release, and being greatly emaciated, they maintained to the last a self-sacrificing attachment for each other of the most marked and interesting kind. It appeared that protracted fasting and despair of release finally developed in two of them a singular psychological state, characterized by vivid, fanciful visions of tables richly laden with rare dainties, of the presence of their friends, etc. But from this gloomy incarceration they were finally released after the lapse of more than fourteen days, and the paper read by Dr. McF. was in a great measure quoted from their own words recorded after their liberation.

Several other papers were read, followed with interesting discussions, and interspersed with reports, suggestions as to modes of treatment, etc.; and the result of the meeting showed a very gratifying degree of progress within the past quarter of a century, in the discovery and development of humane and effective modes of treating that unfortunate class of our fellow beings who are bereft of their reason.

Alleged Spirits other than Human.

It appears from an article in the *New York Tribune*, of May 22, that a correspondent, writing to that journal, from Michigan, has been forwarding some communications purporting to have been given by Spirits, representing that they are beings who "are not of the human family at all, but of a different and darker race, outcast and abandoned, who derive a malicious pleasure from deluding and misleading credulous human beings." The *Tribune* declines publishing these communications, on the ground of their not being accompanied with any adequate evidence that they originated in any source outside of the imagination of their medium. That there are just grounds for the doubts which the *Tribune* indulges concerning the origin of these communications, we think is probable; but, on the other hand, it is not impossible that some of the Spirits of ignorant, foolish and departed men who are constantly pouring into the spiritual world, and who are supposed for a time at least to retain all the mental and moral states which characterized them in the present life, may have given just such communications as these. It would be scarcely consistent, however, to suppose that a "dark, outcast and abandoned race" of *infra* human Spirits, "who derive a malicious pleasure from deluding and misleading human beings," would have been willing to defeat their whole purpose by their revealing their character and intentions to any one.

Shadowings of Distant Occurrences.

Mr. J. Loewendahl, Professor of Languages, residing at 201 Atlantic-street, Brooklyn, and who is also a healing medium, called at our office some days ago, accompanied by a gentleman who is well known to us, and the two related the following incidents as occurring in their presence, and through Mr. L.'s mediumship: On the 8th of April, they assembled in a circle, and on becoming seated, the table immediately tipped *twenty-one times*, but no intimation was given of the significance of the movements. On the 15th, a week after, they again assembled, and the table again mysteriously tipped, as before, but only *fourteen times*. Just a week after this, they held another session, and as they seated themselves, the table immediately tipped *seven times*, still leaving the movements in mystery; and on their subsequent meeting, the table did not tip at all—this being at the expiration of twenty-one days after the twenty-one tips first given.

On the *fifteenth* of April (at the session at which the *fourteen* tips were given) Mr. Loewendahl was influenced to write the following:

"A member of the royal family, in England, is sick. BROOKLYN, April 14, 1857."

On the eighteenth of April, four days after the above was written, he was influenced, while alone, to write the following:

"I am prompted by my Spirit friends to write this:
"A member of the royal family, in England, is sick, and could be cured by my mediumship. J. LOEWENDAH. BROOKLYN, April 18.

This latter communication Mr. L., in obedience to an interior prompting, sealed up in an envelope and left at our office, with a request that it should be kept by us without opening until his permission was given.

The remarkable coincidences which seem to evince a prophetic and spiritual intelligence as involved in the manifestations, are these: Just twenty-one days after the twenty-one tips of the table had been given, and consequently fourteen days after the fourteen tips, and seven days after the seven tips, the news arrived here that on the 14th of April Queen Victoria had been delivered of a princess. (It will be observed that though Mr. Loewendahl's first communication was written on the 15th, it was dated the 14th.) Moreover, the same steamer brought the intelligence that on the 18th (the date of the *second* communication) the Duchess of Gloucester, another member of the royal family, was lying dangerously ill from an acute and sudden disease. Probably this case was what was referred to in the second communication.

Singular Foreshadowing of Death.

The *New England Spiritualist* relates, on the information of a friend in Philadelphia, and which it considers entirely reliable, that a few moments after the death of a laboring man, his child, a boy three years of age, was sent by its mother into the cellar for some article. No sooner had he entered the cellar than he came running back exclaiming, "O, mother! come and look at the beautiful flowers that are growing on the cellar wall." The mother, accompanied by the physician and other friends, repaired to the cellar and found the wall covered with the forms of beautiful white flowers, except an open space in the center exactly in the shape of a coffin. This appearance upon the wall remained for several days during which time it was visited by numbers who are willing to testify to the facts; and then it gradually faded away. The prodigy was taken as a premonition of the death of the little boy; and accordingly within three months from that time he took his departure to the Spirit world.

A Presentiment Verified.

It is said, by the *New England Spiritualist*, that Captain Howard, of the magnificent ship *Cathedral*, recently wrecked, had a strange presentiment, as he embarked on his last and fatal voyage, that he would never return home; and that so deep was this feeling, that on taking leave of an old friend, he expressed his certainty that they should never meet again.

Encouraging Expressions.

We are constantly encouraged by expressions like the following, which we extract from private and public journals:

"I think the *TELEGRAPH* all any reasonable Spiritualist could wish it to be. I was first induced to subscribe for it by receiving two Numbers of Volume VI. I mention this that you may know that the sending them produced the desired result. I have been trying to get you subscribers here, but have thus far lost my labor. There are but few open Spiritualists in C., and there are a great many here who feel as the man did who asked, 'Have any of the rulers believed on him?'"

The *New York Tribune*, whose opinion is valuable as an acknowledged able discriminator in all matters of literature and general knowledge, says:

"The *SPIRITUAL TELEGRAPH* opens a new volume (its sixth) this week, and we must give it at least this praise—that it seems to us the best periodical of its school, and in candor and temper a model which many of the organs of our various religious denominations might copy with profit. We glean from it that no less than *thirty-eight* periodicals have from time to time been started in the interest of what calls itself "Spiritualism," of which *seventeen* are still published."

The *Norristown (Pa.) Register*, standing apparently in the attitude of an opposer of Spiritualism, has this notice:

"We have received the first number of volume sixth of the *SPIRITUAL TELEGRAPH*, published in New York, by Charles Partridge, 346 Broadway, at \$2 per annum. We believe this is considered the best Spirit-rapping paper in the country. Those who believe in the spiritual mania had better subscribe. It bears the marks of neatness and ability."

The *Christian Ambassador*, published in this city says of the *TELEGRAPH*:

"Mr. Charles Partridge now assumes entire control of this journal. He is a gentleman of abundant means, and there can be no doubt that, under his management, the *TELEGRAPH* will continue to be a prominent and able advocate of modern Spiritualism."

Many other expressions of the same purport might be quoted, but the above, for the present, are deemed sufficient as indications to our readers, of the manner in which our labors are regarded by those capable of judging.

BOOK NOTICE.

ZILLIAN; OR, THE CHILD MEDIUM. A Romance of Spiritualism. By the author of "My Confession." 12mo., cloth, pp. 295; price, 75 cents. Miller & Co., No. 321 Broadway, late Dix, Edwards & Co., Publishers.

The author or authoress of this book says in the preface:

"In the following story it has never been my intention to influence the reader for or against Spiritualism. I am no believer in it myself, and shall not probably further investigate the subject. That the phenomena bearing the title are gradually assuming a most wonderful form, and are destined at some day very materially to affect the prospects of this good, free land, no one can doubt who remembers that within a few years Spiritualism was unknown, and that at the present time there are not many families in the Union who do not boast "a medium" among their number.

"I have had no other object in preparing this volume than to present to the public, in the form of a domestic story, the various incidents of Spiritualism which, from time to time, have fallen under my observation. Some of them I have witnessed myself, and for many of the others I have the best of living attestation."

The above quotation is sufficiently explanatory of the character and purpose of this work, which seems to contain, mostly under the garb of fiction, about as fair a representation of the phenomena and character of modern Spiritualism as is compatible with the intention of making a readable book, by one who has no belief in, or seemingly very profound understanding of, the nature of the subject which forms the basis of the tale. The book will probably find a moderately extended circle of admiring readers, though it is encumbered by some faults in style. We would advise the author (or authoress) to seek some substitutes, in the next edition, for such expressions as "clear goldenness of the morning sun," "a low musical laugh like a cloud of silver," etc.

Spiritualist Convention.

In our last two numbers was inserted the call of a Convention of Spiritualists to be held at the hall of the Mechanics' Institute, No. 18 Fourth Avenue, in this city, on the 23d and 24th inst. Owing to a somewhat unusual press of duties, we have not been able to leave our office to spend a single hour at the meetings of this Convention, or even to send a reporter. We learn indirectly, however, that the meeting assembled, according to appointment, on Saturday last, and continued its sessions the next day, and also on Monday. The prime movers of this assembly were a company of Spiritualists from Boston and vicinity, in which John M. Spear, Eliza J. K. Kenny, T. S. Sheldon, S. C. Hewitt, John Orvis and D. C. Goddard, were most prominent. Papers, mostly purporting to emanate from spiritual sources, were read upon The future destiny of the earth, on Commerce, on Marriage, on the new order of things which Spiritualism is expected to introduce, &c., and these readings were interspersed with numerous discussions and extemporaneous address, in which a considerable number of speakers took part.

ERRATA.—In the proceedings of the Investigating Class, last week, one or two errors of the printer occurred, which it may be well to correct. In the remarks of Dr. Orton, middle column, third paragraph, the period, "It is here that he [man] judges himself, and holds himself responsible for his change of motives," should read "choice of motives." In the succeeding paragraph, near its close, the expression, "making war on the circumstances which have endorsed them," should read, "making war on the circumstances which have enslaved them."

Interesting Miscellany.

ROBIN'S COME.

From the elm tree's topmost bough,
Hark! the robin's early song,
Telling one and all that now
Merry spring-time hastes along;
Welcome tidings thou dost bring,
Little harbinger of spring.

Robin's come.

Of the winter we are weary,
Weary of its frost and snow,
Longing for the sunshine cheery,
And the brooklet's gurgling flow;
Gladly, then, we hear thee sing
The reveille of the spring.

Robin's come.

Ring out o'er hill and plain,
Through the garden's lonely bowers,
'Till the green leaves dance again,
'Till the air is sweet with flowers;
Wake the cowslip by the rill,
Wake the yellow daffodil.

Robin's come.

Then, as thou wert wont of yore,
Build thy nest and rear thy young,
Close beside the cottage door,
In the woodbine leaves among;
Hurt or harm thou need'st not fear,
Nothing rude shall venture near.

Robin's come.

Swinging still o'er yonder lane,
Robin answers merrily;
Ravished by the sweet refrain,
Alice claps her hands in glee,
Shouting from the open door,
With her clear voice, o'er and o'er,
"Robin's come."

A YOUNG HERO.—Master Walters had been much annoyed by some one of his scholars *whistling* in school. Whenever he called a boy to order for such disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent, that the master threatened a severe punishment to the next offender. The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy who had the reputation of a great mischief-maker and a liar. He was called up; and, though with a somewhat stubborn look, he denied it again and again, he was commanded to hold out his hand. At this instant, a little slender fellow, not more than seven years old, came out, and, with a very pale but decided face, held out his hand, saying, as he did so, with the clear tone and firm air of a hero: "Mr Walters, sir, do not punish him—I whistled. I was doing a long, hard sum, and in rubbing out another, rubbed out by mistake, and spoiled it all, and before I thought, I whistled right out, sir. I was very much afraid, but I could not sit there, and act a lie, when I knew who was to blame. You may fustle me, sir, as you said you should." And, with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished. Mr Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle. You have been a hero, sir." The boy went to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholar could appreciate the moral courage of such an action. Charles grew up and became a devoted consistent Christian. Let all our readers imitate his noble, heroic conduct.—*Twilight Hours.*

A LESSON ON TRUE CHARITY.—At a missionary meeting among the negroes in the West Indies, it is related these resolutions were adopted: 1. We will all give something. 2. We will each give according to our ability. 3. We will give willingly. At the close of the meeting, a leading negro took his seat at the table, with pen and ink, to put down what each came to contribute. Many advanced to the table, and handed in their contributions, some more and some less. Among the contributors was an old negro, who was very rich, almost as rich as the rest united. He threw down a small silver coin. "Take dat back again," said the chairman of the meeting. "Dat may be 'cordin' to de fust resolution, but not 'cordin' to de second." The rich old man accordingly took it up, and hobbled back to his seat, much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying: "Dat—take dat!" It was a valuable piece of gold but it was given so ill-temperedly that the chairman answered: "No, sah, dat won't do! Dat may be 'cordin' to the first and second resolution, but not 'cordin' to de third." He was obliged to take it up again. Still angry with himself the rich old negro sat a long time, until nearly all were gone, and then advanced to the table, and with a smile on his countenance, laid a large sum of money on the table. "Dat, now, berry well," said the presiding negro, "dat will do; dat am 'cordin' to all de resolutions." This simple narrative contains in a nut-shell the whole formula of benevolence.

OLD AGE IN CHINA.—Sir John Bowring, two years since, addressed a letter to the Registrar-General, London, on the subject of the population of China. In it he says:—"I have no means of obtaining satisfactory tables to show the proportions which different ages bear to one another in China, or the average mortality at different periods of human life; yet to every decade of life the Chinese apply some special designation: The age of 10 is called the 'Opening degree'; 20, 'Youth Expired'; 30, 'Strength and Marriage'; 40, 'Officially Apt'; 50, 'Error-knowing'; 60, 'Cycle-closing'; 70, 'Rare Birds of Age'; 80, 'Rusty-visaged'; 90, 'Delayed'; 100, 'Age's Extremity.' Among the Chinese the amount of reverence grows with the number of years. I made, some years ago, the acquaintance of a Buddhist Priest living in the convent of Tien Tung, near Ningpo, who was more than a century old, and whom people of rank were in the habit of visiting, in order to show their respect and obtain his autograph. He had the civility to give me a fair specimen of his handwriting. There are not only many establishments for the reception of the aged, but the penal code provides severe punishment for those who refuse to relieve the poor in their declining years. Age may also be pleaded in extenuation of crime, and in mitigation of punishment. Imperial decrees sometimes give presents to all indigent old people in the empire.

FOUR THOUSAND LETTERS OF DR. FRANKLIN FOUND.—A writer in the *New York Times* gives the interesting intelligence, that Mr Henry Stevens, of Vermont, agent of the Smithsonian Institution in Paris, has discovered a collection of four thousand letters wholly in the handwriting of Dr. Franklin. The writer says: A great many of them were written from Passy, near Paris. It is not generally known that Franklin invented the manifold copying ink and press now in such general mercantile use, whereby a *fac simile* of each letter is immediately transferred into a book of tissue paper. Franklin kept duplicates taken in this manner, of all his letters public and private. The prime cost of the collection was £1,000, but Mr Stevens went to the further heavy cost of having the whole of them sorted, repaired, mounted and handsomely bound in Russian leather. They are indexed also. Many of the letters had become illegible from age and damp, but such, carefully laid out on highly glazed Bristol board, were passed under heated metallic rollers, with great pressure, which has quite restored the writing.

ANECDOTE OF WESLEY.—At one time when Mr Wesley was traveling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companions were laboring to extricate it, a poor man passed by in great distress. Mr. Wesley called to him, and inquired the cause of his distress. He said he had been unable, through misfortune, to pay his rent of twenty shillings, and his family were just being turned out of doors. "Is that all you need?" said Mr Wesley, handing to him the amount; "here, go, and be happy." Then, turning to his companion, he said pleasantly, "You see now why our carriage stopped here in the mud."

A GREAT SENSATION has been created among the "faithful" in Constantinople, by the sudden disappearance of numerous relics of Mohammed and his successors. Among the articles stolen is the Sand-shahi Scerif, or Sacred Banner; the veritable mantle of the Prophet. It is conjectured that the theft was committed for political purposes at the instigation of a portion of the clergy. The matter was investigated by the Ministry, and several Imams were arrested on suspicion.

DANCING IN CHURCH.—Patrick Moran, having purchased the old Methodist Church, in Bangor, has converted it into a dance house, with the usual accompaniment of a liquor bar! The counter of the bar is made of the panel work of the old pews, the floor of the dancing hall of pew backs, and the pulpit is converted into a fiddler's orchestra. With a genius for turning everything to account, Moran has had three waistcoats manufactured of the crimson plush which covered the pulpit cushion, one of which he wears to "face a frowning world."—*Journal.*

THE BEST TIME TO FRET.—Two gardeners had their crops of peas killed by the frost, one of whom, who had fretted greatly and grumbled at his loss, visiting his neighbor some time after, was astonished to see another fine crop growing, and inquired how it could be. "These are what I sowed while you were fretting," was the reply. "Why, don't you ever fret?" "Yes, but I put it off till I have repaired the mischief." "Why, then, there's no need to fret at all." "True, that's the reason I put it off."

RULES OF LIFE.—1. To hear as little as possible of what is to the prejudice of others. 2. To believe nothing of the kind till absolutely forced to it. 3. Never to drink in the spirit of one who circulates an evil report. 4. Always to moderate, as far as possible, the unkindness which is expressed toward others. 5. Always to believe that if the other side were heard, a very different account would be given of the matter.

PIETY AND MACKEREL!—The *London Medical Times* notices a case of poisoning at Tully, Ireland, from having eaten salt horse mackerel. A father, mother, and three daughters were the victims. The verdict of the Coroner's jury, was, "Died by the visitation of God, after eating some horse-mackerel, which was not properly cured."—*Exchange.*

TOUGH.—A cow in Vermont which was lost in October was found in February, in a well sheltered place, where she had lived through the severe winter, having trodden a path to running water near by, and subsisted by browsing. The owner had suspected a neighboring family of stealing the romantic animal.—*Exchange.*

A down East editor advises his readers, if they wish to "get teeth inserted, to go and steal fruit where his watch-dog is on guard."

A SINGULAR DISCOVERY.—In 1852, a few grains of wheat were discovered in the tombs of some mummies found in the southern part of France, supposed to have been two thousand years old. These grains of Egyptian wheat were planted, and produced, to the surprise of every one, 1200 to one! The government took the affair in hand, and consigned the management of it to the farmers on the government farm at Rambouillet. The result has been most astonishing. Each year the product has been magnified in such an immense proportion over the preceding one, that the Minister of Agriculture is now enabled to distribute over France a large quantity of this wheat to each of the departments gratuitously, with instructions from the government farm as to the best mode of cultivation. At a late meeting of the Academy of Science, the Baron de Manneville presented several stocks of this regenerated Egyptian wheat, which were six feet high and bore several fine ears. A French lady explained in my hearing the other day, this great multiplying power of the Egyptian wheat by the long rest it had! It is a great and important discovery for the study of agriculturists.

A FEMALE RELIGIOUS DUEL.—The *Correspondence Havas* has the following account of a female religious duel. "The Swiss Protestants are absorbed by a serio-comic topic. It is a female duel which has just taken place, *apropos* to the unsolved questions between the disciples of Luther and Calvin. Two young women, teachers of Berne, made fanatical by their reading, and the individual interpretation which it suggested, could not agree upon a point of doctrine, and finally agreed to resort to force to settle the question. The place of meeting was the most obscure part of a neighboring wood, the hour fixed was two o'clock—seconds had procured the steel weapons, for the duel was to be fought with swords. After several lively thrusts, one of the fair combatants received a severe wound in the knee, and fell upon the ground fainting. The combat ceased, but our two casuists in petticoats have already rallied a good number of adherents. It is an element of discord with the Bernese. It has almost eclipsed the Neufchatel question."

SIR JOHN FRANKLIN.—Rear Admiral Sir Francis Beaufort, and several other English naval officers have issued a circular to masters of British or American ships, on behalf of Lady Franklin, offering a reward of £450 to such persons as shall discover the position of the ships Erebus and Terror of Sir John Franklin's expedition, or ascertain the fate of any of the one hundred and thirty-five individuals belonging to them, yet unaccounted for. Also £50 for the first indubitable proof as to which of Her Majesty's missing or abandoned ships—whether those of Sir John Franklin or Sir Edward Belcher—the reported information in possession of the Esquimaux concerning abandoned English vessels, relates. A thorough investigation of the matter is earnestly recommended to captains of whaling vessels.

AN ACCOMMODATING SPIRIT.—In a certain New England parish, a difficulty arose about the location of the new meeting house, and the church was rent with the division. The Pastor at length preached a melting sermon on the subject of union, and the congregation was dissolved in tears. The next morning, Deacon Jones went over early to see his opponent, Deacon Shaw, to make an earnest effort for peace, and the following ensued: Deacon J.—"Deacon Shaw, I haven't slept a wink all night; and I've come over to see if we can't have peace on the subject of the meeting house; we must settle this difficulty." Deacon S.—"Well, I am very happy to hear you talk so, for to tell the truth, I always thought you were a little set in your way." Deacon J.—"Not at all—and as proof that I am not, I've come this morning on purpose to see you. Now, Deacon Shaw, we must settle this unhappy difficulty, and there is but one way to do it—you must give it up, for I can't."

PAIR OF SPECTACLES.—"Madam," said the keeper of a gate at Kensington gardens, "I cannot permit you to take your dog into the gardens." "Don't you see, my good friend," said the lady, pulling a couple of shillings into the keeper's hand, "that it is a cat and not a dog." "Madam," said the keeper, instantly softening his tone of voice, "I beg your pardon for the mistake; I now see clearly, by aid of the pair of spectacles you have given me, that it is a cat and not a dog." These spectacles have become popular in Congress, and have found their way into most legislative bodies. Many a bill has suddenly assumed an entire new character after the use of the Kensington gate-keeper's spectacles.

CIRCUMSTANCES ALTER CASES.—A lady visiting the Coalbathfield jail saw the prisoners at work on the tread-wheel. She said to the Governor, "Ah! there they go—tread, tread—climb, climb! Poor things! Be kind to them, Mr. Chesterton, and don't work them too hard." Sometime afterward a dog was stolen from the lady's house, the thief was convicted, and on her second visit to the prison he was on the tread-wheel. "Ah! there they go—tread, tread—climb, climb!" she exclaimed as before; and then suddenly assuming the wildest energy, she exclaimed with out stretched arm and clenched hand, "Work them to death, Mr. Chesterton—work them to death! I don't care what you do to them, now they've got my dog."

THE Bishop of Maray has started the opinion that Noah founded the Chinese empire. Others have supposed that Noah first introduced salt provisions in the navy, as he took *Ham* into the ark; and there is no doubt that he invented sweetmeats, as nearly all he carried were "preserved pairs."

"Where a woman," says Mrs. Partington, has once married with a congealing and warm heart, and one that beats responsible to her own, she will never want to enter the maritime state another time.

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their brief of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

QUESTIONS.

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally forewrought, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and in so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?
28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?
29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?
30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

ARTIFICIAL TEETH.

BOND STREET, NO. 35.—Two Hundred Dollars for a Set of Artificial Teeth—Metal not used—Its Injurious Effects upon the Glands and Nerves—New Theory—Vulcanized Rubber, not Gutta Percha—Preparation, etc.

TO THE READERS OF THE SPIRITUAL TELEGRAPH:

It is believed by some Dentists long established in business, that to advertise is an evidence of quackery.

This may be true to some extent; but, as I stand in no fear of this charge, I venture to address the public upon a subject which is certainly of quite as much interest to those wearing Artificial Teeth upon metal plates, as to any advertiser in the Dental Art.

The following views are not put forth without the sanction of experience and reliable test, nor does the subscriber desire to lead any one to conclude that a substitute has been obtained, which will materially cheapen sets of Artificial Teeth, or lessen the labor of the Dentist.

It is well known to my patrons that I have given exclusive attention to Artificial Dentistry for many years; and it is also known that I have long sought for a substitute for all metals in the mouth. About one year ago, while experimenting with Gutta Percha, Mr. Goodyear suggested to me that Vulcanized Rubber would answer the purpose desired.

That no one may be mistaken, and thus confound Gutta Percha with Vulcanized Rubber, I have simply to state that the former is softened for use in warm water, while the other is hardened by being subjected to a steam heat for several hours, at a temperature of 350 degrees. Experiments were made mainly to obviate two serious objections which exist to all metallic plates, which those who have had experience in their use will understand, viz:

First, Their injurious and irregular action upon the nerves and glands, especially when the plates are gold and silver; and

Second, The iron-headed rigidity which is experienced more or less in the use of all metallic plates.

These objections have been rendered more apparent by remarks of those who have had substituted sets of teeth upon Vulcanized Rubber, for gold, silver, and platinum.

All make a similar comparison between the two styles of work, and none vary materially from the opinion of a Quaker lady friend, who said:

"Thee must remember to tell thy patients, that should they desire first to know the difference between teeth set upon gold and those set upon Vulcanized Rubber, they must get for one foot an iron shoe of the same thickness and dimensions as its mate; and by wearing both a short time, they will be enabled to decide which to choose—thy teeth set upon gold or thy teeth set upon Vulcanized Rubber."

These are points which can not be controverted, and which should condemn forever the patent as well as the basest metals for dental use, if a more useful substitute can be obtained. So satisfied are the French of these facts, that up to the present day, they prefer to pay yearly for a set of teeth of bone or hippopotamus, rather than to experience the feeling of the "iron shoe."

The durability of the Vulcanized Rubber in the mouth, I need not advocate, nor speak of its firmness as a base for Artificial Teeth, as no sane person could well examine a set without forming his own favorable conclusions. But notwithstanding its many valuable advantages for patients, (and I hold that all improvements which benefit patients, do likewise act reciprocally on the operator,) the work has an ordinal to put before it will be generally adopted by the profession. One object on account of its present mahogany color. He is wedded to some peculiar style, and is "too old to learn any other." Another, because it is "India Rubber," and is consequently considered by our "most judicious citizens" as a very common article, too much so to be put in the mouth. He lives in constant dread of the epithet "quack." Others give it the term "kumbug" direct, because they were not the first to introduce it to the public. But the public will decide; and those wishing sets of teeth will, no doubt, use their own judgment. I have only to invite the closest examination of specimens, giving all an opportunity to be satisfied regarding the price, which varies from One to Two Hundred Dollars for an entire set, according to the finish and style of teeth used.

C. S. PUTNAM, Dentist, 25 Bond-street, N. Y.

[The above will be inserted but once in this paper, and those interested will govern themselves accordingly.]

H. SHILBAUM offers his most faithful services as Optician and Manufacturer of Scientific Instruments.

Office, 300 Broadway, up stairs.

200 ff

Spirit and Clairvoyant Mediums

IN NEW YORK.

Mrs. E. J. FARRER, No. 4 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 a.m. to 1 p.m., and 2 to 4 p.m. Electro-magnetically bathed given by Mrs. Farrer.

Mrs. HANCOCK FARRER, Clairvoyant Physician and Spirit-Medium. No. 129 West Twenty-fourth street, between Ninth and Seventh Avenues. Hours from 10 to 12 a.m., and from 2 to 4 p.m., Wednesdays and Sundays excepted.

Mrs. J. E. KELLER, Spirit Medium, rooms, No. 490 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays), from 9 a.m. to 10 1/2 p.m. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 p.m.

Mrs. BRADLEY, Healing Medium, 109 Green street.

Miss KATY FOR, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss BLANKING can be seen daily at 477 Broadway. Hours from 10 to 12 a.m., and 2 to 4 and 8 to 10 p.m. No Circles Saturday evenings, nor Sunday mornings and afternoons.

Mrs. BUCK, 283 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. R. COWLEY, Test Medium, rooms, 477 Broadway. Hours, daily, from 9 a.m. to 12 o'clock, and from 2 to 4 p.m.

A. B. SMITH, Resident, N. Y. Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

G. A. RANSOM, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 784 Broadway, corner of Tenth street.

Miss MILDRED COLE, Trance Test Medium, 480 Sixth Avenue, near 20th street, visitors received every day and evening, Sundays excepted, from 9 1/2 a.m. to 9 1/2 p.m. Wednesday evenings reserved for attendance at private Circles.

Mrs. JULIA A. JOHNSON (late Mrs. S. E. Johnson), No. 48 Walker street, New York, Physical Physician, Healing and Rapping Medium.

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REMITTANCES TO THE SPIRITUAL TELEGRAPH.

ENDING MAY 25, 1857.

C. H. Shepard, \$1; N. B. Childs, \$; A. Fairchild, \$; J. H. Hammond, \$; E. Post, 1 50; H. N. Holmes, 10; John Bushmore, \$; A. B. Smith, 1; O. R. Abbott, \$; John Clifton, \$; Mrs. Upson, \$; A. E. Brookway, 1; Somebody, Atkinson, Ill., 1; H. Johnson, 1; James Morgan, 1 50; Mrs. Lucy Parker, \$; J. H. Young, 1; J. Ostrander, \$; Mrs. L. Bingham, \$; H. Porter, \$; Eli Wilson, \$; E. M. Mangrove, \$; J. L. Langworth, \$; O. Betherfield, \$; W. W. Coan, 1; John Fuller, \$; Isaac Watson, 1; Duncan McVean, \$; O. A. Hollenbeck, 1; S. W. Webber, 1 00; Luther Bart, \$; E. Pease, \$; N. Safford, 1; S. J. Atkinson, 1; A. Childs, 1; Lyman Williams, 1; R. E. Litchfield, 1; John L. Clark, 1; J. Lewis, 1; Mrs. Samuel Sample, 1; S. S. Huntington, \$; A. B. Severance, and others, 15; Carlos Hinds, 1; Henry Mion, 1; J. W. Allen, \$; Samuel Westbrook, \$ 50; J. Thos, 1; Luther James, 1; Rachel T. Colbin,